

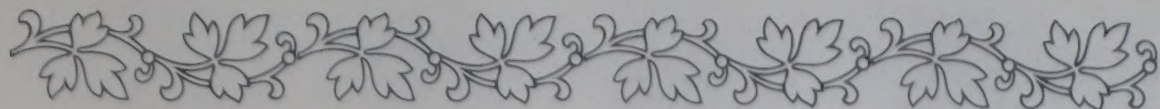
ESSENCE OF
YOGA
AND
VA

BY PAULINE E MAINLAND

Om Shanti.

Laurie 30

3:10:81.



AN ESSENCE OF YOGA

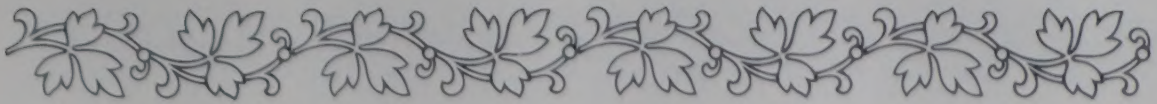




..... Dedicated to all the friends I have
met along 'the Path' and to those
I hope to meet in the future

Pauline





FOREWORD

I am very happy to write the introduction to this unique booklet written by my dear friend and Yoga colleague Mrs. Pauline Mainland, whose enthusiasm for and devotion to the cause of Yoga knows no bounds.

Though she would modestly deny it, she is a born poetess. I have read much of her poetry and find it not only appealing but of very sound construction. One of her poems "Why Yoga?" has had a world-wide publication in the Indian magazine "Yoga Awareness". I hope all readers will find in these writings the joy and inspiration which have been mine.

Also included in this booklet is "The Eight Steps Along the Pathway", a poetic dissertation on the Eight Limbs of Yoga, which are the very structure of the great life-science.

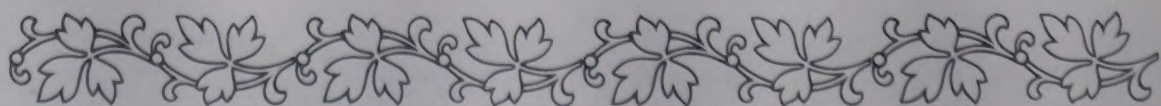
I am most impressed by the manner in which Mrs. Mainland has presented her writings and I feel sure this booklet will be treasured by many.

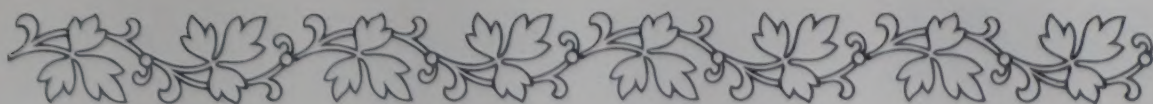
Wilfred A. Clark

Forest of Arden.

(Hon. organiser Friends of Yoga)

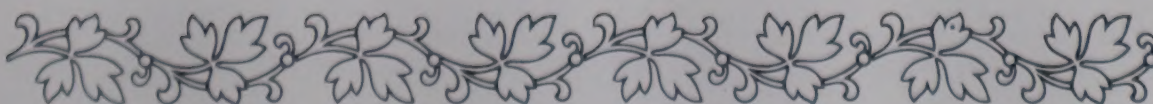


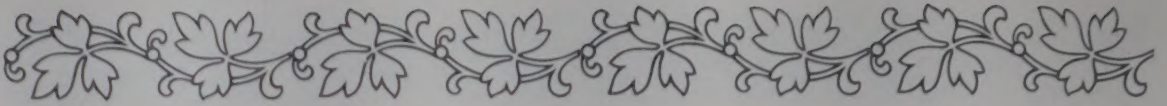




LIFE

Life is Loving and Living,
Living and Loving is Life,
To Live is to Love,
To Love is to Live,
There's no other way
To the end.....



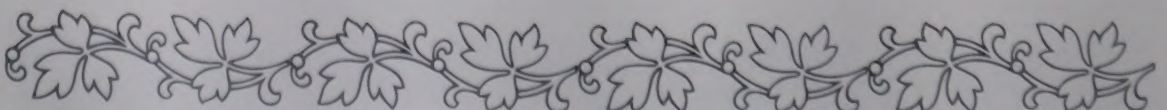


WHY YOGA?

Why Yoga? he enquired of me,
A simple answer — just "to be"
To know the 'I' exists within,
To know the truth, see life begin
Anew, unfolding quietly, softly
As the morning dew.

Is it for all, or just a few?
'Tis for each and everyone,
Each living creature can reach out
To find what life is all about.
Reach back in time, before time began
To find and know the origin of man.

Then, looking forward, climb the steps,
No anger now, nor any wrath,
The Jacobs Ladder — Eightfold Path
Points out the way,
Not just to another day,
But to the Dawning of Life itself,





The awakening of the 'Inner Self',
Where there is no me and mine,
No more thee and thine,
Pure awareness, an open door
Showing us now, as never before
That we are rich in the riches that Nature brings
To man, bird, beasts, insects on wing.

All will share the gifts of Life,
Not bounded by our mortal life,
Not racked with pain, nor grief, nor strife,
Not chained to illusions, material things
Like puppets on the end of strings.

Uplifted now, beyond our wildest dreams,
Aware within of Nature's themes,
To Live, to Love,
To Give, and above all
'TO BE' — and to exist with Thee.

Why Yoga? he enquired of me,
An easy answer — just "TO BE".





WHY ?

Why should we, the human species,
Consider we are more and more and more
Privileged than any other mammal on the earth?
Why should we dictate to all?
Can our judgement never fail?
Other animals know; we know we know,
But why should we therefore
Consider ourselves the ultimate on earth
'Til death, from the first sharp pangs of birth?
Who are we, that we should decide
Who shall live and who shall die — or why?
We, who wantonly fight, kill, destruct, destroy,
They, who by the Laws of Nature live,
Killing only to survive,
Their only motive, to stay alive.
Are their ethics then, not more just than ours?
Can we not learn from them and take heed
That we may not be the ones who will succeed
To conquer all, in space and time
And reach a life sublime.
Let man know and realise,
Lest he alone may be despised
For cruelty, injustice to the world,
And learn in time
The human race is NOT omnipotent,
That God is Love, and Love is ALL,
And God as Love exists in ALL.

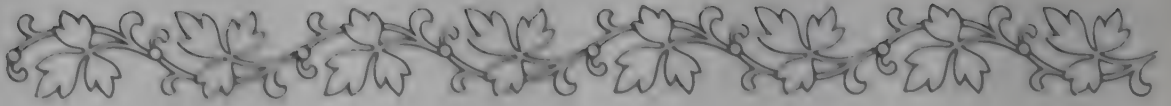




GNANA YOGA

Gnana Yoga is Wisdom and Knowledge,
People who always ask why and wherefore?
Trying to discover what we are all here for.
Lighting the darkness, the abyss of ignorance,
Steadfast, relentless, beyond all endurance
Embracing their knowledge, discovering bliss
In endless pursuit, enriching their store
Of infinite wisdom.
Like a candle flame burning
Upwards in darkness,
Like the lotus flower rising
From the mud in the pond,
Reaching up to the light
And further beyond
To the Truth —





KARMA YOGA

K rishnas

A rmies

R ally

M y

A tman,

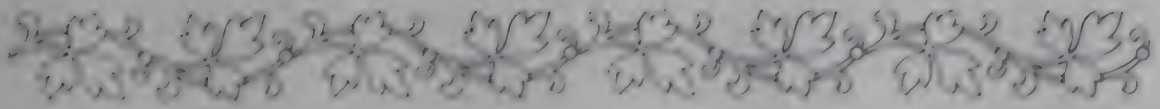
Could be the cry of the Karma Yogi,

Could be the Law and Rule of Karma,

Moving onward, forever forward

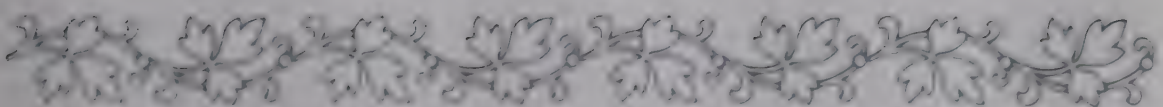
Action within action, with the help of the Lord.





BHAKTI YOGA

Bhakti Yoga, Yoga of Love and Devotion,
Liberated, Omnipresent, Vibrant, Enduring,
Finding the beginning and end in creation,
Building an empire out of a nation
With LOVE, tender, loving, caring,
Everything within and without for sharing.
Selfless, patient, quiet in mind,
Look for this path, it's not hard to find.





HATHA YOGA

Hatha Yoga uses 'Eight Limbs'
That Patanjali augmented, a ladder to climb.
Beginning with Yama, abstentions for all,
Then follows Niyama with observances defined.
Asanas the third, postures they're called,
With Pranayama, breath control, the fourth rung to climb.
Then onwards, Pratyahara, withdrawal of senses,
Dharana and Dhyana, meditate, and cleanses
The Mind for the ultimate step,
The high state of Samahdi, superconsciousness supreme.





RAJA YOGA

Rising upwards, like a phoenix,
Raja Yoga, the Royal Road,
Acclaimed by all as the path of intellect
Reaching up to Sahasrara, the highest abode.
Jewelled, yet uncrowned and unadorned,
A golden thread in a golden web,
Attaining Samahdi, Superconsciousness Supreme,
When thought, time, existence, all have fled
In the wake of awareness — pure — simple — united.
Losing the 'Self' in the twinkling of an eye.
Atman and Brahm, energy — power — life —
Duality gone, and with it all strife,
As RAJA the Prince reigns the unquestionable "I".





KUNDALINI

Coiled Kundalini, she awaits her call,
Resting, yet restless, her roots in Muladhara.
Awakened to Shushumna, travels to Swadhistana.
No lingering here,
On to Manipura, the sacral, sacred, centre of all.
Reflecting the journey — shall she rise or fall?
No — thrusting onward to the heart of it all
Anahata, blood red, beating fast, giving all,
Moving onwards to Vishudda the throat, the voice,
Not the call,
Anahata, the seat — the Royal 'eye'
And finally to Sahasrara — the end of it all?
No — the beginning





YOGA

You think of yourself and all as 'Aum'
OM — in everything is
God in all, all is in
Atman, the true inner self, united in
YOGA with Brahman, Universal One.



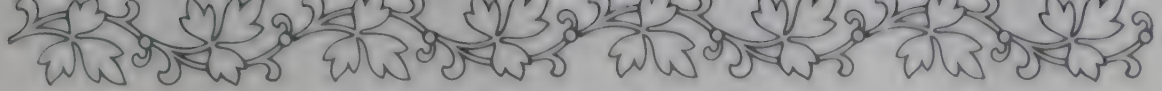


MAY (and YOGA)

Oh! What a jolly day!
It's May! It's May!
Birds are singing in the trees,
Buzzing are the busy bees.
Yet what is that I can hear?
Is it a hedgehog or is it a hare?
Is it the children under the stair?
Or is it the May child?
Talking to things so wise and wild,
Wakening shy little flowers
With her strange magic powers?
A rose peeps,
Winter weeps,
Who is the May child?
What is her name?
Mabel, Mary, Jackie or Jane?
Or has she none?
The poor, poor, little one,
But does it really matter if you don't have a name?
You're still the same.

Lynn M. Mainland (age 8) 1976.





EIGHT STEPS ALONG THE PATHWAY

STEP ONE — YAMA

Abstentions, you may recall,
Five main ones are listed —
Take heed of them all

AHIMSA —

Non-injury or violence, in thought, word or deed,
The basis of God's own time honoured creed.

SATYA —

Means truthfulness,
To say what we mean,
No religion is higher — nor ever has been.

ASTEYAM —

Non-theft, including others ideas
To propound as one's own, this must be made clear.

BRAMACHARYA —

Equivalent of purity — non-lust,
Everything in moderation is a Yogi's must!

APARIGBHA —

Non-greed — non-coveting too,
Apply all of these five in everything —
In all that you do.





EIGHT STEPS ALONG THE PATHWAY

STEP TWO — NIYAMA —

Observance of how to live with yourself,
To keep yourself always in radiant good health.
Again there are five, try hard and you'll thrive!

SANTOSHA —

Must come first, the key to it all —
Contentment with everything,
Whate'er may befall.

SHAUCHA —

Is cleanliness of body and mind;
To yourself, all this means, is just being kind!

TAPAS —

Austerity — regulation of energy,
Aesthetically simple — all cravings will flee.

SVADHYAYA —

To study one's own inner 'self',
Look inwards, not outwards to others for help.

ISVARAPRANIDHANA —

Attentiveness to the Divine
Writings and teachings, start early,
'Tis a long path to climb.





EIGHT STEPS ALONG THE PATHWAY

STEP THREE — ASANA

Posture, the base, or the seat,
Now usually interpreted as using
Arms, body, legs, hands and feet!
The more the body is twisted
In the physical sense,
The more the mind will unravel,
Both becoming less tense.



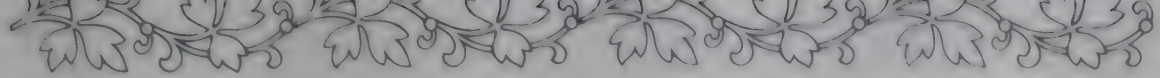


EIGHT STEPS ALONG THE PATHWAY

STEP FOUR — PRANAYAMA —

Controlling the Prana and with it the breath,
A preliminary for stilling emotions and thoughts,
Healing, all powerful, allaying one's fears,
Creating an aura of life giving health,
Surely the ultimate in positive wealth?



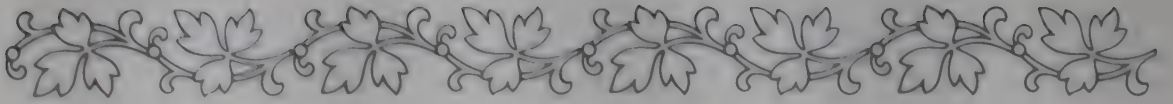


EIGHT STEPS ALONG THE PATHWAY

STEP FIVE — PRATYAHARA —

Stilling the senses of the external world,
Withdrawing the 'self' to the internal 'being',
Finding great peace, the omnipotent word
From within, is now heard.



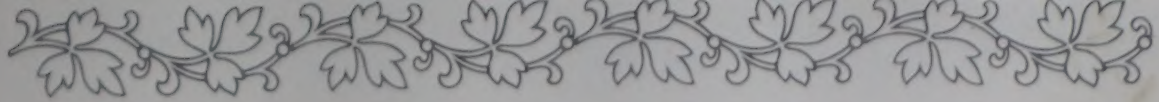


EIGHT STEPS ALONG THE PATHWAY

STEP SIX — DHARANA —

Concentration, one-pointed thought
Ending the battle of mind being fought
By excluding all else, other ideas, other visions,
No necessity now for any decisions.





EIGHT STEPS ALONG THE PATHWAY

STEP SEVEN — DHYANA —

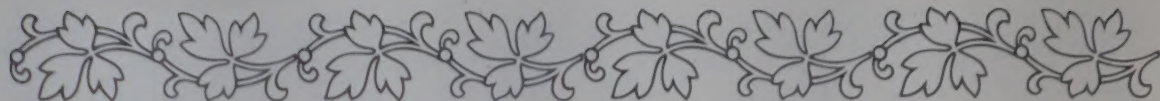
Meditation follows on concentration

But can take many forms.

Achieving the quiet, stillness and peace,

And becoming as one, with the whole of creation.

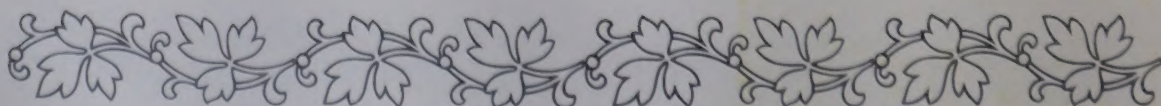




EIGHT STEPS ALONG THE PATHWAY

STEP EIGHT — SAMADHI —

Contemplation, the ultimate union
Of Atman and Brahman,
Reaching the highest state, the Everest Peak,
Brilliant illumination, pure joy nothing bleak,
Living now beyond all relative existence,
In the final, pure, fourth state of an enlightened 'being'.



KUNDALINI

Anahata, the seat —
the Royal 'eye'

should read

Ajna, the seat — the
Royal 'eye'

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